AUM

As the spokes of a wheel hold to the nave, so does all this hold to spirit. When the intellectual aliment has been purified the whole nature becomes purified, and then the memory becomes firm. And when the memory of the Highest Self remains firm, then all the ties which bind us to a belief in anything but the Self are loosened.—*Chandogya Upanishad.*

THE PATH.

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"INGRATITUDE IS NOT ONE OF OUR FAULTS." WE ALWAYS HELP THOSE WHO HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED. ∴

To a student theosophist, serving whenever and however he could, there came very recently—since the departure from this plane of H. P. Blavatsky—these words of highest cheer from that Master of whom H. P. B. was the reverent pupil. Attested by His real signature and seal, they are given here for the encouragement and support of all those who serve the Theosophical Society—and, through it, humanity--as best they can ; given in the belief that it was not intended that the recipient should sequestrate or absorb them silently, but rather that he should understand them to be his only in the sense that he might share them with his comrades, that his was

permitted to be the happy hand to pass them on as the common right, the universal benediction of one and all. The Divine only give to those who give. No greater cheer could well be vouchsafed to earnest workers than the assurances of which these sentences are full. Not a sincere helper, however obscure or insignificant in his own opinion, is outside the range of that watchful eye and helping hand. Not one, if he be sincere, fails to commend himself to the "gratitude" of the highest of the hierarchy thus far revealed to us. Every deed is noted; every aspiration fostered; every spiritual need perceived. If in some dark hour the true helper imagines himself forgotten, supposes his services to be slight in value or too frail for remembrance, these sentences reassure him in all their pregnant significance; they send him on his arduous way refreshed and strengthened with the knowledge that he can "help" Those who help all. Nothing but ourselves can shut us away from Them. Our own deeds are our Saviors.

How, then, can we best help? Another and much beloved Master—He who first communicated with the western world through Mr. Sinnett—once wrote that there was "hardly a member unable to help" by correcting prevailing misconceptions of Theosophy and by clearly explaining its teachings to outsiders. There are comparatively few of our members yet able to do this, and reasoning along this line we see that the great want in the theosophic ranks to-day is

A THEOSOPHICAL EDUCATION.

At the present juncture the theosophical movement exhibits, both in England and the United States, an astonishing activity, a tenacious and all-embracing vitality. Never before in its history has numerical growth been so rapid: one hundred applicants in ten weeks in the dull season here, and four new branches already since the "death" of H. P. Blavatsky. The moment of depression upon the departure of our great Leader from the objective world was so brief as to be scarcely noticeable. Then, all at once, as if inspired by gratitude, by fidelity, by all the promptings of full and loyal hearts, the Society made a bound forward, impelled by the efforts of its individual members towards Solidarity and increased usefulness. The tide of popular opinion is turning. Press comment has become more favorable and more reasonable in the better newspapers; more virulent and extreme in the lower ones, sure sign of our steady—and to them irritating—advance. Each day a swifter momentum is discernible. And on all sides theosophists are found saying and writing, "What can I do for the Cause?" This question is put forward out of lives hampered by care, limited in opportunity, wherein ease is scant and leisure brief, yet it comes so earnestly, so frequently, that reply must be made.

The pressing need of our Society to-day is a theosophical education, a

sound grounding in theosophical teaching. Our members require clearer comprehension of theosophic truth. They lack, in large part, ability to explain the groundwork of the theosophic scheme in simple, direct language to inquirers. They are not able to give a terse, plain account of the faith that is in them, nor their reasons for holding it. Dazzled by the vastness of the universal plan which theosophic works reveal in glimpses only, they have not realized the desirability, the necessity, in fact, that they should be able to give a clear account of our belief, to themselves in first place, and afterward to others. The composite nature of man, for example, in itself so explanatory of the problems of life, they do not wholly grasp and cannot expound. They are vague,—and Theosophy is considered vague. They are tongue-tied,—and theosophical thought is believed to halt. Their shortenings are all attributed to Theosophy. Most of our students read discursively. Many are unable to present a few fundamental ideas to the understanding of the average man, who inquires or listens, on the trains, or on the streets, at the close of a hard day and with brains already weary with headwork, a man whose life of fevered haste and effort at money getting is so crowded that he has not ten minutes to give to eternal salvation itself, if it were offered to him, while he is often as unconscious as a child to the importance of his thought as affecting his future destiny. Nor can we dispel this unconsciousness, or arrest his attention, until we are able to set before him a few well-digested and apposite facts. Practical, applied Theosophy appeals to him. Basic truths he is ready to understand. He does not yet aspire, perhaps. His devotion slumbers; his mental need is stifled; but give him plain facts, and he listens. The unity of Religion, the Law of Action and Reaction, the necessity for Reincarnation along the line of the persistence of Energy—here are things he will grasp, retain, augment, if they are explained in their bearings upon daily life and its inexplicable, haunting sadness and misery.

Here is a service more needed than any other, which any student can render. The study of the *Key to Theosophy*, as one studies a grammar, the mastery of some one given subject, followed by an effort to write it out, or to speak it, in one's own language for one's self only at first, would assist the student to fix the chief points in his own mind, as well as to express them clearly. A few moments of such study daily, even weekly, would be of immense use to all. We do not need to read so widely, to think so discursively, to have knowledge so profound, or to run so far afield after occult mysteries and laws. We do need, and that urgently, to simplify our thought, to express it lucidly, briefly; to clarify our knowledge *and to live what we know.*

The opportunity thus afforded for doing good is incalculable. All about us are persons straining at the tether of their creeds, eager to break

away to pastures of living Truth. Before the great mysteries of Life they stand dumb as the brute, but with enlarged capacity for suffering; endowed with the reason which in the brute is lacking, but which in the man of to-day receives little support, scant sustenance from all that he has been taught heretofore. If such a man be met, at the critical moment, by a theosophist willing and able to explain and give reason for what he believes; to indicate the bearings of theosophical truths upon the mental, social, and other conditions of the present time; to point out the relations of Karma and Reincarnation to universal law as partly known to the average mind; the value of the service rendered thus becomes evident, the need of self-education among our members is perceived.

The subject must be studied as we study any other. One branch after another may be taken up, each being the object of meditation and reading until we can render a clear account of it to ourselves in our own words, illustrated by our own experience. It is better to know a little very thoroughly, and to frankly say that we know no more (which always placates an inquirer and inspires confidence in our sincerity), than to seek to impress others by the wide range of our thought. We may incite wonder but we shall not convince or aid. It may seem an insignificant path to point out when one says, "Educate yourselves." It is, in fact, an initial step which is also the final step, for it never ends. And if the enlargement of our own minds, the amplification and serenity of our thought, the clarification of the nature, the knowledge that we have helped others towards these priceless advantages were not sufficient reward for the faithful lover of his kind, reward for labor, inducement for further endeavor, then surely the greatest, the final incentive comes when he remembers that he can help Those who "build the wall" to protect humanity, that he may become Their co-laborer, himself a part of that living wall. The truest way to help is by clearly learning and clearly imparting theosophic truths. It is only done by not straining too far, by educating one's self gradually and thoroughly from the root up, with frequent trials of our own definiteness of idea. Classes may be formed wherein the members examine each other: there are many ways when the wish and will are strong.

Hand in hand with this effort goes the higher Education. It is Patience. With Patience and knowledge he develops his full power of helpfulness; he becomes great by becoming a greater servant of his fellow-men.

"Life is a sheet of paper white
Whereon each one of us may write
This word or two—and then comes night.
Greatly begin! Though thou have time
But for a line, be that sublime:
Not failure, but low aim, is crime".

Duty is the proper use of the present hour. This calls upon us to train ourselves that we may come to the assistance of our fellows who founder in quagmires of thought, in the musty accumulations of centuries. If we would help them, we must show ourselves masters of our ideas and ourselves. There is a way to it :—that way is in steady self-education.

JASPER NIEMAND.

ARE WE DESERTED?

Following on the departure of H. P. B. from the scene of action, some weak voices in the Society have asked, "Have the Adepts deserted us?" This question has also come from those who are not weak in character, but who certainly do not understand very clearly what the Adepts are or how They work. And in the use of the term "Adept" are included also "Mahatmas", "Brothers", "Masters".

That these beings exist we have no manner of doubt, since for those who have studied in the right way plenty of proof has been offered; for others the proofs exist within themselves. The former class has had tangible evidence in the way of letters and appearances of the Adepts before their eyes; the latter long ago concluded that the Masters are necessities of evolution. Those who received proof palpable were those whose karma and past work entitled them to it; the others, having in previous lives gone through the experience and the argument, now quickly decided that, inasmuch as there are grades of intelligence and wisdom and power below ourselves, so there must beyond us be still other grades, all leading up, *ex necessitate rei*, to the Adept or Master of whatever degree.

Now in the Society's ranks there have always been three mental positions held in respect to the question whether or not the Adepts—once admitted as existing—have anything in particular to do with the Theosophical Society. These are, *first*, that they have; *second*, that they have not; *third*, sometimes doubt about it, at others surety that they have,—in fact, wavering.

Those who think that the T. S. movement is merely a natural development of thought cannot be affected by the present discussion; the first and third classes are interested in the matter. To those it should at once occur that in the West the idea of the existence of the Adepts and of Their connection with our movement was first brought forward in this century and in our Society by H. P. Blavatsky, who, consistently throughout her career, has declared that the Adepts—whom she was pleased to call her Masters—directed her to engage in this work and have always helped and directed her throughout. That They should so direct her and then desert the Society she founded merely because her body came to its dissolution

seems so illogical as to be unthinkable. Many persons have affirmed to the reception of messages in writing from the same Masters, in which They said that some of Their efforts were for the benefit of the T. S. Among these persons we may mention Mr. A. P. Sinnett, who has never abandoned that position, and who to-day possesses a great number of such letters. Why should the unseen founders withdraw Their help when the work of the Society has but just begun to have its due effect upon the age? There seems to be no reasonable reply.

Once that we admit the existence of the Adepts and that They have adopted the T. S. as one of Their agents in this century for disseminating the truth about man and nature, we are bound to suppose that ordinary common-sense rules would govern as to the continuance of help or its withdrawal. Now one of the most obvious conclusions is that the Society should not be deserted until it had accomplished its mission or had utterly failed. Sixteen years of steady work show an enormous effect produced upon the thought of America, Europe, and Asia; but that portion of the work has been in the line of fighting against odds and breaking down of opposition, with a beginning in this sixteenth year of an interest in the doctrines brought to the attention of the West by the efforts of our members. From that we must, as reasonable and foresighted beings, deduce the necessity for continuance of assistance. It is plain that our work of clear promulgation and wise building-up is still before us. Why then should the Adepts desert us? Still no reasonable reply can be found.

But considering what we know of the motives and methods held and pursued by the Adepts, we cannot for a moment suppose our real founders and constant helpers could yet leave us to fight alone. In letters and messages from Them we read that Their motive is to help the moral—and hence external—progress of humanity, and Their methods to work from *behind the scenes* by means of agents suited for the work. Those letters and messages also say that the agency is not restricted to one person, but that all sincere lovers of truth are used to that end, whether they know of it or not. The departure of H. P. B. does not remove the other sincere lovers of truth from the scene, nor does it prevent the Adepts from sending messages if needed. Such messages have been received before H. P. B's departure by persons in no way connected with her, and have since that sad event also come to encourage those who are entitled to such encouragement. The contents of these are not for the public, nor indeed for any one save those to whom they have come.

Yet even if no such messages had been received, there is ample evidence, for those who are not blind, of the help of the Masters. For, as They said long ago that the work would be helped, so it has been; no other reason can be given for the increase of the work in America, since the per-

sonal effort put forth by the members will not account for the spreading of the movement. And now let it stand as a prophecy made in the messages spoken of, that in the kingdom of Great Britain and in Europe there will in five years be seen a similar spreading of Theosophy. Let no one of us, then, be in any way cast down. As the Masters exist, so They help us; and as we deserve, so will They repay. W. Q. J.

Calling Araminta Back.

(*Continued*)

Among the letters laid by the widower's plate at breakfast, the next morning, was one from an old and valued friend in the West, who addressed him at home instead of the store, because kinder considerations than those impelled by a counting-house atmosphere were wanted for the sad news he had to convey. Joe Brunton, the writer of the letter, had failed in business through a succession of misfortunes which he detailed at length, and the very considerable sum he owed to Mr. Blodgett would probably be an entire loss, at least until some time in the indefinite future, when his run of ill-luck should have changed. John Blodgett's fortune was so ample that the loss of the money was nothing of serious moment to him; he knew that Joe was a thoroughly honest man, and his only feeling in the matter was one of sincere sympathy, but—what would Araminta say? So deeply had he been engrossed in the letter that for the moment he forgot recent events of moment in his own affairs. During thirty years Araminta had never ceased viewing his letters with suspicion, and claimed the right to read all of them that came to the house. Of course she could not extend her scrutiny to those he received at his store—among which she figured to herself infinite possibilities of evil—but the hope had, seemingly, never left her that some day she would surprise a mis-directed missive, one diverted by Fate to her hands, to reveal the double life she was convinced all men led. And if she had seen the unhappy bankrupt's letter she would have said something like this:

"So! You've been a fool again and have to suffer for it of course. If you'd had common businesss sense you would have known Joe Brunton was a swindler, using your friendship to cheat you. Soft as you are, it's a wonder you are not in the poor-house already. It is only a question of time when you will be. But I give you fair warning, when you have to make an assignment your creditors shall touch nothing of what I have compelled you to put in my name. Ruin yourself if you please, but you shall not ruin me. What's that you say? 'Joe Brunton an unfortunate but

honest man.' Oh! Yes: bankrupts always claim to be that. I've no patience with them. 'His family.' What have I got to do with his family? Let him pay his debts."

Mr. Blodgett knew just as well what she would have said as if he were actually hearing her; so, why bring her back to say it? Bankruptcies doubtless would not worry her "in the summer-land," and if she were not called back she would be spared the exasperation of knowing that he had resolved to do what lay in his power to set Joe Brunton on his feet again.

When he started out to business, at the very foot of his front steps he encountered Mrs. Poppetts, a charming little widow, who greeted him with unwonted cordiality, proportionate to her desire to sell him a couple of high-priced tickets for a charity ball, of which she was one of the lady managers. She had burst upon him so suddenly, while his mind was still full of Joe Brunton's trouble, that his first instinctive thought was one of alarm, for their meeting was in full view from the parlor windows, and Araminta ———but, pshaw! what was he bothering himself about? Araminta had definitely ceased interesting herself in his bearing toward widows. By the way, would it be prudent to call her back that she might resume her guardianship?

Would he buy a couple? Yes; of course; half a dozen; not for his own use, since a very recent sad bereavement would preclude the possibility of his appearing at a ball for some time to come, but so worthy an object should not suffer on that account. Then he had to explain his bereavement to Mrs. Poppetts, who had not before heard of it—or at least said she had not—and was quite sympathetic and perhaps just a little more gracious in her manner.

That afternoon the collector of the "Christian Zoological Mission and Cats' Home" called at Mr. Blodgett's store to get the check for which Araminta, as one of her latest acts in life, had made her husband responsible. He got it, of course, but when he expressed the hope that he might be permitted to substitute the honored name of Mr. John Blodgett instead of that of his sainted wife in the list of patrons of that noble institution, the old merchant said emphatically:

"No, sir. Inscribe upon your ledger, under the entry of the check I have just given you, 'vein worked out.' The money I can spare for charity hereafter will go to relieve human misery, not to breed cats."

He would never have dared to talk so while Araminta was alive, even though he had always been of that way of thinking, and he knew it. Would it be well to call Araminta back and revive her excessive interest in cats?

His lawyer, whom he had sent for on some business, came in soon after the "Cats' Home" collector departed, and when the subject matter of his call had been disposed of, Mr. Blodgett said:

"I have something else to consult you about, Mr. Drummond; something on which I want your advice. It is not a legal matter, but it is your business to supply advice, and I may say, without meaning to flatter you, that yours is the only advice I solicit. It is as a man rather than as a lawyer that I want you to consider what I am about to lay before you."

"I do not think my advice is worth much outside my profession," replied Mr. Drummond smilingly: "At all events it has no market value beyond that limit; but the best I have to offer is certainly at the service of my old friend, and so, go ahead and state your case."

Thereupon, Mr. Blodgett told all about Mr. Flitters' idea of calling Araminta back from the summer-land, his consent—already half-regretted—thereto, and in conclusion said:

"And now I want you to tell me, first, whether you think it practicable to recall Araminta; second, if from your point of view you would deem it right to try to do so; third, if on general principles you imagine it would be a judicious thing."

"Replying categorically, I should say, first, it is not practicable; second, the attempt would be wrong and harmful in proportion to its semblance of success; third, since it is impracticable, its judiciousness is not a question for consideration. I do not doubt the sincerity of many who profess belief in return of the disembodied soul to earth-life at the summons of a 'medium.' They are kind-hearted, emotional persons whose affection is stronger than their reason. Suffering under the cruel severance death makes in earthly ties, their wishes lead them to hope, and hope to belief, that they may re-establish communication with their loved and lost. That the purposeful direction of their desire and will does enable a certain breaking-down of the barrier between the seen and the unseen worlds is undeniable. They unquestionably succeed in putting themselves in communication with conscious and intelligent entities upon another plane of existence. But those entities are not, as they believe, the spirits of the dead, but elemental beings who fill the astral world about us. They are incognizable to us under ordinary conditions, just as the electric fluid in the charged Leyden jar is imperceptible to our senses until we establish the proper conditions for receiving its shock. The medium's sensitive nervous organization and passive will are the wire that brings about connection between humanity and the elemental forces in the Leyden jar of the astral plane. Of course I am speaking now of genuine 'mediums,' not of the charlatans and clever tricksters who masquerade as such, and are vastly in the majority, or of those who are simply hypnotees unconsciously influenced by stronger wills and honestly self-deluded as to their connection with the unseen world.

The character of the elementals is colored by the human influences

with which they are brought in contact. The astral element they inhabit is the treasury in which is stored the infallible record of every thought, word, and deed of humanity since mundane time began, and the character impressed by such influences can scarcely be expected to be angelic. In point of fact, the elementals are—as a rule—cunning, treacherous, and malicious, truly 'evil spirits.' From the ample knowledge at their command they readily personate any one called for from the imaginary 'summer-land,' and delight in such masquerading. They may confine themselves to demonstrating knowledge of the habits, antecedents, interests, friends, etc. of the dead, all, in short, that to the non-analytic mind would be ample proof of identity short of visible manifestation ; or, where the medium's astral personality is susceptible of being drawn upon for the purpose, may even materialize to sight and touch. In no case, however, is the 'angelic visitor from the summer-land' anything but a masquerading elemental, except in rare instances where there has been sudden and violent privation of mundane existence, or, perhaps, purposeful antagonism—at a certain moment—of an abnormally strong will against the change of condition we call death. Those exceptional cases need not, however, be discussed now, as they are apart from the present case."

"It does not seem to me, Drummond, that I have ever heard those views put forth in Christian teachings."

"No, they are Theosophic."

"Oh! Ah! Theosophy, Eh? I read an editorial about that in the *Daily Record* the other day, declaring there was nothing in it. Did you see the article?"

"Yes. It was simply the hydrocephalic child of an incestuous connection between Bigotry and Ignorance. I have seen many such. They are always written by men who do not know the first principles of the philosophy they presume to condemn, and who deem it their interest to pander to the hate Christianity cultivates in its devotees toward all religion based upon reason rather than faith."

"Well; what would you advise me to do? Flitters is to bring around to-night his medium, a Mrs. Husslewell."

"I have heard of her. My impression is that she is an honest woman, completely under the control of the elementals, and also very easily hypnotised. She is said to be an epileptic, and probably is, as epileptics make the best mediums. I think I can help you."

Before the lawyer took his departure, Mr. Blodgett's line of action had been clearly laid out for him, and, his combativeness having been awakened, he was even eager to have "a round with the summerlanders." On the way home he bought a couple of canary birds, warranted loud singers. His wife had never allowed any birds in the house, as their singing

made her nervous, and he, though he liked to hear them, did not feel that it was worth while opposing her. "But now," he said to himself, "I can do as I please, and when I hear their voices it will remind me she is not around, for—Araminta's not going to be called back."

At so late an hour that Mr. Blodgett, Miss Hodson, and Mrs. Merwin had almost abandoned hope of their coming, Mr. Flitters arrived with Mrs. Husslewell and a couple of faithful followers—a man and a woman—whose duty was, as it subsequently appeared, to dolorously sing lugubrious songs and hymns for the invoking of the spirits. The medium was a short, fat woman, who walked waddlingly, and over whose flabby tissues a pale, watery-looking skin seemed to be stretched tightly. Her manners were shy, and an expression of weariness, mingled with a little anxiety, appeared in her soft brown eyes. A circle was formed under Mr. Flitters' direction about a large table in the parlor, and Mr. Drummond, who arrived at this juncture, was given a place among the others. Lights were turned out, and the two singers struck up a spiritualistic hymn tune so depressing that it needed nothing but an accordeon accompaniment to have been too much for human endurance. Miss Hodson and Mr. Flitters made little ineffective vocal clutches now and then after the thread of saddening sound. But the spirits came around with an alacrity betokening a liking for that sort of thing. "Spirit hands" administered gentle taps and pinches; books flew to the table from distant parts of the room; and minute sparks of light appeared. A gruff-voiced spirit, saluting the company with a "How!" and announcing himself as De-ja-non-da-wa-ha, or some such name, said he was once a big warrior, took scalps and loved fire-water, but had learned to like the pale-faces, of whom he had met many in the summer land. Then a spirit, speaking in a female voice, talked sentimentally of the sweetness and beauty of life in the summer-land, and, being asked who she was, replied that she was known on earth as Elizabeth, daughter of King Henry VIII of England. Mr. Blodgett, who was much astonished, wanted to converse with her a little, but she was shoved aside by a spirit who called himself "Sambo," chattered nonsense in a negro dialect, and laughed loudly "Yah! Yah! Yah!" After that, the spirits seemed to be fairly tumbling over each other in their eagerness to be heard, but none had anything particular to say when they successively got the floor, and Mr. Blodgett observed that, whether by reason of the etiquette among them or for some other cause, only one at a time spoke.

When the lights were turned on again for a brief intermission, the medium appeared to be much exhausted and very thirsty. Mr. Flitters was jubilant. Never, he said, had he participated in a more satisfactory *séance*, one in which the conditions were more perfect or the results more overwhelmingly convincing. Mr. Blodgett seemed stunned. He had

never witnessed such things before, and they astounded him. While the medium rested, Mr. Flitters and the male vocalist extemporized a sort of cabinet in one corner of the parlor, by draping a curtain across it between two picture frames. On a chair in that seclusion Mrs. Husslewell seated herself. One gas-jet was turned down to a point, and all other lights were extinguished. The preparations were complete for the main event of the evening, to which all that had gone before was mere preliminary,—the calling back of Araminta from the summer-land.

Again the singers grieved the sense of hearing. Upon the cessation of their lamentable wails ensued a long period of profound and impressive silence.

"Oh! Dear! I do feel so nervous!" exclaimed Miss Hodson, with a feeble giggle.

"Ssh!" said Mr. Flitters, in a low tone of reproof, adding to the singers, "Another song, please."

Once more they smote with pain the auditory nerves of the company, but ere they had massacred more than the first verse of their song, the cruel invocation seemed to have had its effect and they ceased.

A patch of semi-luminous fog could be seen gathering into the vague outlines of a human form, near the curtain. Momentarily it gained in distinctness. It became a tall, thin woman, diaphanous but clear, and steadily increasing in solidity. A veil seemed to cover its face, until all the figure was plainly perceptible. Then the veil instantly melted away and the features were revealed; those of Araminta Blodgett, beyond possibility of question. The five persons present who had known her in life recognized her perfectly, as their affrighted exclamations, unconsciously uttered, attested. Mr. Blodgett trembled with excitement as if he had an ague, and he was unaware of Mr. Drummond's clutch upon his arm until that cool-headed friend gave him a violent shake which recalled his self-control and reason.

"Do you not know me, John?"—stole from the lips of the Presence in a faint but penetrating whisper that seemed to chill the blood of those who heard it.

But John was under orders now, combining all his will-force with that of his friend in a determined effort for domination over the masquerading entity presenting itself in the dead woman's semblance.

"I will tell you when I see you better," he replied.

Manifestly conscious of the pressure their combined will was bringing to bear, the Presence sought to escape by vanishing, but they were strong enough to prevent its doing so, to hold it in the phase of materiality it had assumed, until it should be conquered and compelled to revelation. Again and again it faded in part and each time returned to sight as clearly as be-

fore, but in each return it underwent a change. Gradually its height diminished and its bulk increased; its thin, strongly-marked features filled out and changed: until at length it stood plainly revealed, the astral form of the medium, altered only from her ordinary fleshly personality in the expression of mingled terror and rage that replaced the accustomed weakness of her fat face.

Exclamations of astonishment and indignation burst from the lips of all who witnessed the transformation, except the two men who had compelled it. Even Mr. Flitters, who with all his credulity was thoroughly honest, cried out almost in agony:

"Oh! What a shameful deceit!"

"Stop!" commanded Mr. Drummond. "Understand fully before you condemn."

Even as he spoke, he tore down the curtain, and Mr. Blodgett at the same instant touching an electric button, the parlor was flooded with light, in which the astral Presence instantaneously vanished. But everyone saw that Mrs. Husslewell's corporeality was innocent of participation in the trick. She was sitting on the chair, in a deep trance, from which she passed immediately into horrifying epileptic convulsions.

"What's the matter with you?" demanded Mr. Blodgett of his friend the lawyer, drawing him aside, while the others were lending what aid they could to the unfortunate medium. "You are as pale as a ghost!"

"No wonder. I have just realized that we took a terrible risk of killing that wretched woman by driving away the elemental who had her astral body in control, and leaving it to find its way back by chance to its corporeal environment,—which you see it has not done easily."

"Drummond, you bewilder and appall me by these hideous glimpses of ghastly possibilities in a labyrinth of unknowable things. I shall meddle with them no more, for I assure you that, so far as I am concerned, there will be no more attempts at calling Araminta back."

J. H. Connelly.

An Historical Parallel.

A comparison between the Christian Church during the first sixteen years of its existence and the Theosophical Society during the same period of its existence, with special reference also to the next five or ten years in each case, may bring some encouragement to those who feel that the death of Madame Blavatsky has taken the life out of the Theosophical Society.

During the first sixteen years of the Christian Church, including in that period the three years during which tradition reports that Jesus was

with his disciples, the progress was slow; a few churches were formed in Asia Minor, and that was all. Twenty or thirty churches, whose membership was largely confined to the least influential people in the large cities, was all that could be shown as the fruit of much earnest work. These churches were established among people all speaking the same language and living the same lives. They were all to be found in a territory not much larger than one of the great Western States of this Republic. No one outside the membership knew much about them, and they had absolutely no influence in moulding the thought of the communities in which they were established. Their place of meeting was concealed from the public gaze. No more unpromising beginning for a great religion could well be imagined.

Consider now what has been done in Theosophy since Madame Blavatsky organized the Society in New York in 1875, just sixteen years ago. There is no civilized nation on the earth where there is not a branch of this society. In the New World and in the Old, among Buddhists, Brahmins, Parsees, Mahomedans, and Jews, as well as among Christians, it has been established. The movement in America keeps pace with the movement among the people of India. It has succeeded in doing what Christianity in 1800 years has not done; it has organized a Universal Brotherhood into which come people of every nationality and of every religion. It has overstepped the caste distinctions of India, which have heretofore absolutely separated one caste from another. Theosophy has taken hold of people of all degrees of intelligence, and many of the most brilliant thinkers of the world have enrolled themselves as members. In sixteen years theosophy has reached a place which Christianity had not attained in six hundred years, partly, of course, in consequence of the modern means of rapid communication and of rapid diffusion of knowledge.

Not only are these Branches of the Theosophical Society established in all parts of the earth, but the truths which make the value of the Wisdom Religion have modified the thought of the world. Newspapers and magazines devote columns to Theosophy; writers of fiction base their novels on Theosophical truths; even the priests of different religions, slowest of all to be affected by new truth, are profoundly influenced by Theosophical thought. Reports of Theosophical meetings find a welcome in the great dailies of Europe and America. There has been through the effect of Theosophic thought a great reaction from that gross materialism into which the so-called civilized nations were sinking deeper every year. Science has been compelled to modify some of her most positive affirmations, and ideas received from the Wisdom Religion are now not only tolerated but welcomed by teachers of Science who once taught only materialism. Theosophy has compelled the thoughtful people of Asia, Europe, and America to consider

its claims and give a fair discussion to its prominent doctrines. All this, indeed, largely through the wonderful genius of Madame Blavatsky. That genius can work for us no longer, but what has been gained through her prodigious efforts and marvellous self-denial will never be lost.

When Jesus died it seemed to the little band of Christians that all was over, that the seed which their loved Master had planted was doomed to die without bringing forth a single flower. But the reverse proved to be the fact. While Jesus lived the disciples leaned upon him, they did no thinking for themselves, they were content to listen to his ever new expositions of truth. After his death, when they were awakened to the value of the truth which he had entrusted to their charge, they began to think for themselves, and there appeared a missionary zeal which would content itself with nothing less than the conversion of the world. Timid Galilean fishermen became all at once bold proclaimers of the truth; men of no education enthused by the truth which had been given them travelled and preached and organized. While Jesus lived, the truths of Christianity were confined to the disciples and the small audiences which Jesus addressed. After his death these truths were promulgated to the world at large, and were listened to by people in various parts of Asia Minor and along the Mediterranean.

Now with the departure of the founder of the Theosophical Society will come a similar experience to the members of that Society. The truths of Theosophy are identical with the truths of Christianity as taught by Jesus, which were the same as had given life and power to the religions before the time of Jesus. These truths will arouse among all members an enthusiasm such as prevailed among the early Christians. No longer able to depend on the chosen instrument of those who know, Theosophists must depend upon themselves, and, devoting more time to study and contemplation, they will make rapid progress, and there will soon be quite a body of men and women able to assume the office of teacher. Even should we have no additions to the truth already received, we shall digest that truth and make it such a part of our lives that, truth-inspired, we shall be able to do a work impossible to perform while we were always in the expectant attitude waiting for something more from our leader.

Judging from what was accomplished by Christianity in the ten years following the death of Jesus, we may expect a prodigious advance in Theosophy and nothing less than the conquest of the intellectual world, nay more, of the whole world, whether intellectual or not. When we see what has already been done, and note what progress the truths of Christianity, the same as the truths of Theosophy, made after the teacher had gone from among his pupils, we may look for a genuine conversion of the world; and what seems to many an injury will prove the greatest of blessings.

Rev. W. E. Copeland, F. T. S.

Argument for Reincarnation.

It has been suggested to the Path that theosophists jot down as they occur any arguments hit upon to support the doctrine of reincarnation. One furnishes this: That the persistency of individual character and attitude of mind seems a strong argument; and adduces the fact that when he was a youth thirty years ago he wrote a letter to himself upon questions about God, nature, and the inner man, and finds now upon re-reading it that it almost exactly expresses his present attitude. Also he thinks that the inner character of each shows itself in early youth, persisting through life; and as each character is different there must have been reincarnation to account for the differences. And that the assertion that differences in character are due to heredity seems to be disposed of by the persistency of essential character, even if, as we know to be the case, scientists did not begin to deny the sufficiency of heredity to account for our differences.

Another writes: If heredity would account for that which, existing in our life, makes us feel that we have lived here before, then the breeding of dogs and horses would show similar great differences as are observed in men. But a high-bred slut will bring forth a litter of pups by a father of equal breed, all exhibiting one character, whereas in the very highest bred families among men it is well known that the children will differ from each other so much that we cannot rely upon the result. Then again, considering the objections raised on ground of heredity, it should not be forgotten that but small attention has been paid to those cases where heredity will not give the explanation.

Inherent differences of character. The great differences in capacity seem to call for reincarnation as the explanation. Notice that the savages have the same brains and bodies as ours, yet not the same character or intelligence; they seem to be unprogressed egos who are unable to make the machine of brain to respond to its highest limit.

Correspondence.

The readers of the Path may be interested and possibly benefitted by knowing something a little more definite about the London center of Theosophic work. It is true that Mr. Judge's letter in the July issue gives a very good picture of the headquarters at Avenue Road, and yet nothing that he has written, or that I shall be able to write, will be found adequate to give the reader the impression that one receives on the ground where H. P. B. spent the last years of her eventful life. This impression involves three ele-

ments. First: the immense power and incomprehensible resources of the teacher. Second: the unbounded loyalty to that teacher and determination to push on her work entertained by those left by her at headquarters. Third: the results already apparent in arresting the public attention and interesting hundreds of intelligent people in the Theosophical Doctrines.

At one time H. P. B. expressed the thought that she might spend her last days, and the closing years of the great cycle, in America, and some of us were looking forward to such a possibility with hope and anticipation. She would have found America to-day a very different place from that of 1874-75. This, however, necessarily depended on circumstances. Not, as some have inferred, and even suggested—"circumstances over which she had no control"—but that she could not ignore or annul, and that she must necessarily always take into account, H. P. B's death was doubtless hastened by the extra tax put upon her vital powers as related to her already diseased body, by the necessity and the opportunity of both special and general work in London. She had predicted great interest in and activity of the T. S. in 1891. She had said the English people are a reserved and lethargic race in occult and spiritual things, but if these ideas were once admitted they would stick and prosper. The interest spread and deepened, and among all the chance comers and the really interested inquirers one after another remained at headquarters till she had nearly a score of well-educated, earnest, and receptive persons, men and women, upon whom she could rely and who relied upon her implicitly. To educate these for the work they were to do, and to answer the increasing demands of the general public and the T. S. at large, made great demands on the physical body, while the ripening of theosophical events all along the line, perhaps even more than she had hoped or expected, hastened the issues. It must be remembered that H. P. B's body was not only physical and mortal, but that it was tinged no less than endowed by ancestral heredity. It was like an imperfect building in which had been placed a powerful engine, which from its immense force and ceaseless activity shook the building to its very foundations. The tabernacle was carefully looked after and continually repaired. Diseases that the best physicians habitually declare incurable were cured, but breaks at other points would occur. Finally, with the special and increasing strain it required greater expenditure of energy to keep the body together and in working order than could be got out of it; a condition of things which she was known by many hints and signs to have anticipated for many months.

The little group in her immediate presence were carefully instructed and as carefully watched and disciplined. Latent psychic powers were slowly unfolded, but as carefully guarded, and all artificial or hasty development by Hatha Yog in any form clubbed out of sight. They were working

for the whole Society and for humanity, not for self, and trained as one mind under the eye of a master. First, Harmony ; next Solidarity ; and finally, efficient, loyal, intelligent service. H. P. B seemed thus to have prepared her pupils, and when she suddenly passed from outer sight she seemed also to have transfused her very life and spirit into the group. Never in my life have I seen so many persons inspired by one idea, so harmoniously and persistently carrying out that idea. There were no verbal protestations, more than there were tears or lamentations for the dead. Each seemed to have looked in the face of death after having been filled with a new life, and to have been awed into silence and a full realization of the *Great Work* set them to do by the Great Teacher. The circle extended. Others came and went who could only devote a part of their lives to the work, and these seemed to share in the influence and to catch the gentle but persistent flame. All personal considerations seemed to sink into utter insignificance beside this one aim, this all-absorbing motive. All incongruous elements had been fused in an alembic, and a compound had resulted in which the gold of the individual life had replaced the trivialities of the petty personalities. This is the nucleus, the Laya-center, to which the Great Teacher bequeathed her dying breath and her latest instructions. The effect is already manifest throughout England and her sister isles by the greatly increased audiences and the interest everywhere manifest in all Theosophic matters.

What this center is doing for England and the continent, Mr. Judge and the loyal helpers that gather around him are doing for America. No single member of the T. S. so long in the movement had so completely the confidence of H. P. B, had been so instructed by her, or is so well qualified to lead in every department of the work as W. Q. Judge. What the T. S. shall become, and the measure of good it may accomplish in America, depend, first and foremost, on the loyal support that centers on Mr. Judge, and the zeal and harmony with which we co-operate for the Great Work. There can be no divided interest, no conflicting lines, and yet success. This is no more an overweening regard for the personality known as W. Q. Judge than was entertained by loyal workers for the former personality known as H. P. Blavatsky. It is rather based on the fact that for sixteen years Mr. Judge has worked in season and out of season for the good of the T. S. ; putting aside every other consideration, sacrificing every personal interest, he has never a thought or a desire that is not loyal to the Masters and to the T. S.

The work in America, as in England, is bound to prosper. No possible detraction or misrepresentation can put it down or long hold it back, provided the members of the Society work intelligently, harmoniously, and loyally for its success.

J. D. Buck, F. T. S.

Tea Table Talk.[1]

Down into the hustling, crowded streets. Narrow sidewalks, garbage, battered houses; out-at-elbows, slouching, noisy humanity. Windows gaping widely for air; heels, or tinzled heads, or bawling, pendent children at every one of them; Hebrew signs over half the shops and the heated July sky over all;—this is what I saw in Suffolk st. one afternoon when in company with Mr. H. T. Patterson, the energetic President of League No. 1, I descended into the east-side slums. It may not be known to all readers that the committee appointed at the last Theosophical Convention, in the interests of Practical Work, has since adopted a Constitution and has organized as follows: viz. The Central League of Theosophical Workers is merely a centre of organization, registration, and propaganda, having a President, Vice-President (Miss Katharine Hillard), a Secretary (Mr. H. T. Patterson), and a Treasurer (Mr. E. A. Neresheimer). It has no office but the place where its President may be; its address is P. O. Box 2659; its expenses are only those of printing and correspondence. By the generosity of Mr. E. A. Rambo, Chairman of Convention of '91, and Dr. A. Keightley, this League was enabled to start with an exchequer of $154, and to send its circulars and Constitution throughout the T. S. It will also have for sale a neat badge, costing 75 cents, by purchase of which persons will be constituted members and registered as such. It is hoped that Leagues for Practical Work will be formed all over the country. Such Leagues will be registered by number at the office of the Central League; they will be autonomous and choose their own line of work. Individual members-at-large of the T. S. can help either by establishing Leagues with the help of non-theosophists; by selecting some one person or family to assist in any manner desired, such persons in turn helping those less fortunate than themselves; also by subscriptions, monthly or otherwise; *no matter how small the sum*, it will be gladly received. The Central League will assist the working Leagues if its finances shall permit, and all individual work will have mention in the Annual Report. The President will gladly correspond with inquirers. It is desired to keep in touch with other Leagues and with individual members, and to spread a great network of altruistic endeavor, *in the name of Theosophy*, all over the country.

League No. 1, New York, under the direction of Mr. Patterson, has only been established five weeks, and already there is great activity to report, although, owing to the season and the slowness of response among the New York Theosophists, it has but the merest handful of working members. On the day spoken of, some of its results were ascertained and are herein set forth.

As we approached the tall brick building at 178 Suffolk St. a large knot of children were seen, gathered about the door. Saturday is children's day.

1 The Editor of the PATH has courteously conceded this department to the writer for this month, in the interests of the League of Theosophical Workers.

In an instant we were seen, and Mr. Patterson was mobbed. The children rushed at him, swarmed on him, struggled for a touch of his coat, his hand; his name rang in welcome from all the little throats; pale faces brightened; some of the smaller mites jumped up and down for joy, and all thrust towards us their member's tickets, bearing their number and that of the League. My friend slid through the crowd with the ease and address of an *habitué*; he posted one childish sentinel at the door, another at the head of the steps to inspect tickets, and we hurried up stairs with the eager crowd at our heels. We found ourselves then in a large high-ceiled loft, 90 feet in length by 25 ft. in width; there were three large windows, facing north, in the rear, and the same number facing southward, in the front, so that good ventilation was secured. A rope soon divided this room into two parts. At the intersection stood a piano. Behind a railing were games, books, dumb-bells of all sizes in quantity, Indian clubs, skipping ropes, and the like. A boy was chosen as keeper of the entrance bar, and also to give out books, games, and so forth, and a happy and courteous little attendant he made, the children of the League being taught, from the start, altruism from the theosophic standpoint, and that our first privilege is to help those weaker than ourselves. Already they show its results. No doctrines are put forward in the work unless to individuals by specific request, and no questions on religion are asked. Soon the ladies specially in charge for that afternoon arrived, and under their auspices the girls were playing the instructive games of the Industrial Schools, and the walls rang with the song:

"We're quite a band of merry little girls
Who've lately come to school:
We're going to sing a kitchen song
And learn the kitchen rule.
As we go round and around and around,
As we go round once more:
And this is a girl, a merry little girl
Who is going to wait on the door."

Then the child in the ring enacted the part of waitress, and a child outside the ring, with a bell, the part of caller and visitor, until the lesson of courteous call, reception, invitation to the parlor, and information of the mistress (another child of the ring) whose message was carried below, was learned pleasurably by every child. Other children played games at a table, learning counting and other facts incidentally, and wound up with a pretty march to music with evident delight. It was only necessary to see them greet the teachers, whom they often meet some distance from the house and always escort to the street trains, to understand what these afternoons are to the children of the poor, who have no space to play in except the thronged streets, who do not know how to amuse themselves off those streets, and from whom bean-bags and the lengthy League skipping-rope—with room to sway it in—elicit shrieks of joy.

Meanwhile the boys, under the care of the President (who takes off his coat to it, an example which those who own coats eagerly follow), are soon

engrossed in dumb-bell exercise, followed by military drill in line and in squads, with interludes of trappeze swinging and other aerial delights. Leaving the deafening din, we find upstairs the League Home for orphaned and homeless working girls, under the care of a bright, staid young Matron, whose heart is in the work. Here such girls may obtain healthy food, a comfortable home, League care, and League amusements of an evening, for $3 weekly. The floor of the Home is also 90 x 25. The front is used as a sitting room, bright with chintz curtains, cherry stained woodwork, painted furniture, and an enviable corner nook with ample cushions to rest in. Everything is plain but bright and neat. The pictures on the wall, the few knick-nacks, and most of the furniture are donations; for the League, despite rent guaranteed by four or five generous F. T. S. and the work already done by it, is young and poor. There is a long passage-way down the middle of the great floor, on one side of which are cubicles 10 feet by eight; on the other side, at the back; are a kitchen and dining-room, closet, and a place where it is hoped, in the lucky future, to build in a bath, but where now a wash tub is to stand for such use. There is, in all, accommodation for eleven young women besides the housekeeper. The rooms are formed of wooden partitions between 4 and 5 feet high; these curtains can be drawn back so as to give ample ventilation both summer and winter. This home was to open July 13th, (two days after our visit), and two girls had already engaged their cubicles.

The League Work has been divided as follows. *Monday Eve:* Meeting of the Longfellow Literary Club for light gymnastics and games. This is a society of some forty young men, between the ages of 18 and 28. They run it themselves, the officers being elected from their own number, and they have already begun to understand that our object is to teach others to seek out those who need help more than they do. Hence they will soon give an entertainment of a literary character, with tickets at ten cents a head, and devote the proceeds to further League work: lessons in elocution, to help this entertainment, form part of Monday's amusements. The League has associate members who are not F. T. S., and one of these, as well as the President, is enrolled as member of the Longfellow, on the same terms as other members. The club has elected to be a Brotherhood, and when Mr— rose to speak, addressing a member as "Mr. Chairman", calls of "*Order! order!*" were heard, and he was admonished by the Chair that, the club being a Brotherhood, the Chair must be addressed as "Brother Chairman", much to the amusement of the theosophical members.

Tuesday Eve: Longfellow Literary Club. This evening the club has its debates on political, labor, and other questions, affording the League men who are members an opportunity of instructing them in the differences of municipal, State, and general government, the rights and duties of citizenship, legal and economico-political points, and other useful information. A critic is elected for each debate, the office naturally devolving upon those whose advantages fit them for the office, and thus the club is instructed and also kept off the streets at night. It is also the custom of club members to

"drop in" at the League at other times to assist in preserving order, to help or to look on at what takes place, to patrol the block on stirring evenings when lady visitors are expected; in fine, the Longfellow is the main dependence of the League and looks upon the League as more or less of a home. These young men, when asked what they most desired, replied; "*An English grammar class.*" Is there no collegian, no teacher, no competent man among our New York theosophists or in the public at large, who will come forward and teach grammar one night in the week? When forty young men have a chief want, and that want is so wholesome as grammar, it should be supplied. The present working staff of League No. 1. is very small and taxed to the utmost. Who speaks first? The spokesman for the Longfellow said to us: "We want to learn anything. I say that for the Longfellow; they learn anything you teach them; they jump at the chance. Cooking bricklaying, *anything*; they take any teachin' you give."

Wednesday evening is devoted to the girls. They are not yet organized into a club. The ladies teach them music, solo and chorus singing, recitations. They read a tale about some given country, point it out on the map, tell about its main points and specialties, question the girls for their ideas of it, and so history and geography are woven in. One girl said of India; "The people there are more religious than we are, and they knew everything before we did. I knew a woman of India. She was awful good."

Thursday evening is also for girls; a younger class. These are being taught to do fancy work, make aprons, children's garments, and so on, for a fair, the proceeds of which will go to some of the very poor of the neighborhood. All around are the sweaters and their slaves, working all day and late into the night every day in the week; they are in front of our windows, over our heads, everywhere in fact.

Friday evening the Longfellow has its debates, which are governed by parliamentary rule, of which Mr. Stabler, an associate member and a Friend, gives them the points. As a lawyer, he is able to teach the boys a great many things of value to them.

Saturday afternoon is for the children, as we have seen. In the evening another club of younger boys will meet for lectures and instruction.

Sundays from 10—12 A. M. and 8 to 10 P.M. are so far devoted to talks on all subjects in simple language with the elders of the neighborhood who come in. These talks are often theosophical, by request. Several persons say that they have always believed Reincarnation or Karma. They wish to form a Branch of the T. S., and this will probably be done later.

In connection with the League are four of the Domestic Libraries already so popular and useful in Boston. These were founded at an expense of $25 each, by a member of the Governing Board. A case of carefully-selected books, containing nothing unfavorable to any religion, is placed in the family of some respectable mechanic where there are bright children. Two visitors are appointed for each library, and ten children of the neighborhood are enrolled as members, the visitors keeping the keys of the case. Once a week a visitor calls, exchanges the books, questions the children on what they have read, and incidentally teaches them, by games or otherwise. Families become proud of the care of these libraries; the home, cleaned for "library day," soon wears a brighter guise, to which the visitor is able to contribute with tactful suggestion. The elders become interested and join; other families want a library; when all the books are read, one library exchanges with another; the visitors get in touch with the whole neighborhood, and other fields of work reveal themselves. One of the libraries donated to League No. 1 has been transferred to League No. 2 in Brooklyn, and the Central League will found another there. League No. 2 has just formed, and, being as yet without an exchequer, has done some visiting among the poor and will start its libraries about July 15th.

A benevolent lady-physician of New York has offered to League No. 1 a two weeks' trip to the seashore for six girls, all expenses paid. Another lady offers to lecture on good plain cookery, with demonstrations, in the Home kitchen, beginning with bread making, which is much needed. These ladies are not F. T. S. Another member has started a flower mission, which distributes twice weekly at League No. 1.

No other Leagues have as yet enrolled, the word having just been passed through the country. The progress made by League No 1 with not more than ten workers—almost every woman of whom (the men go without saying) has her own living to earn and through the heated term at that—before the painter has had time to put up over the door the sign LEAGUE OF THEOSOPHICAL WORKERS No. 1, is an earnest of what will, inspired by fraternity, can accomplish, and theosophic principles, silently but effectively working in all deeds, can instil. This League will gladly receive books, games, crockery, bedding, sheets, anything, old or new, in short, at 178 Suffolk St., New York, where visitors will be welcomed. Two newspapers have sent reporters there. The League wants helpers. It wants lectures on hygiene, travels, chemistry; it wants that grammar class; it wants anything anyone has to teach or to give. Above all, it wants *you*, theosophists; wants your presence your example, your fraternal aid; it wants you to give yourselves. Will you bestow some of your experience, knowledge, or taste, whatever it may be, upon hungry minds? Some of you are in summer homes. Will you make room there for a few days for some girl or boy or tired woman? A poor neighbor, living near, "hasn't got no religion", but has hemmed the cubicle bed-sheets for love's sake, "to help them girls as is poorer yet; see?" Give, then, whatever you can, where nothing comes amiss in the holy names of Theosophy and our Elder Brothers, The Masters.

(MRS.) J. CAMPBELL VERPLANCK, F. T. S.,
President Central League Theosophical Workers.

METHODS OF THEOSOPHICAL WORK.

In my experience with the Theosophical Society I have noticed a disposition on the part of some members to often object to the methods of others or to their plans on the ground that they are unwise, or not suitable, or what not. These objections are not put in a spirit of discord, but more often arise merely from a want of knowledge of the working of the laws which govern our efforts.

H. P. B. always said—following the rules laid down by high teachers—that no proposal for theosophical work should be rejected or opposed provided the proposer has the sincere motive of doing good to the movement and to his fellows. Of course that does not mean that distinctly bad or pernicious purposes are to be forwarded. Seldom, however, does a sincere theosophist propose such bad acts. But they often desire to begin some small work for the Society, and are frequently opposed by those who think the juncture unfavorable or the thing itself unwise. These objections always have at bottom the assumption that there is only one certain method

to be followed. One man objects to the fact that a Branch holds open public meetings, another that it does not. Others think the Branch should be distinctly metaphysical, still more that it should be entirely ethical. Sometimes when a member who has not much capacity proposes an insignificant work in his own way, his fellows think it ought not to be done. But the true way is to bid good-speed to every sincere attempt to spread theosophy, even if you cannot agree with the method. As it is not your proposal, you are not concerned at all in the matter. You praise the desire to benefit: nature takes care of results.

A few examples may illustrate. Once in New York a most untrue newspaper article about theosophy appeared. It was a lying interview. All that it had in it true was the address of an official of the T. S. It was sent by an enemy of the Society to a gentleman who had long desired to find us. He read it, took down the address, and became one of our most valued members. In England a lady of influence had desired to find out the Society's place but could not. By accident a placard that some members thought unwise fell into her hands noticing an address on theosophy in an obscure place. She attended, and there met those who directed her to the Society. In the same town a member who is not in the upper classes throws cards about at meetings directing those who want to know theosophical doctrines where to go. In several cases these chance cards, undignifiedly scattered, have brought into the ranks excellent members who had no other means of finding out about the Society. Certainly the most of us would think that scattering cards in this manner is too undignified to be our work.

But no one method is to be insisted on. Each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces that are his. We should deny no man and interfere with none; for our duty is to discover what we ourselves can do without criticizing the actions of another. The laws of karmic action have much to do with this. We interfere for a time with good results to come when we attempt to judge according to our own standards the methods of work which a fellow member proposes for himself. Ramifying in every direction are the levers that move and bring about results, some of those levers—absolutely necessary for the greatest of results—being very small and obscure. They are all of them human beings, and hence we must carefully watch that by no word of ours the levers are obstructed. If we attend strictly to our own duty all will act in harmony, for the duty of another is dangerous for us. Therefore if any member proposes to spread the doctrines of theosophy in a way that seems wise to him, wish him success even if his method be one that would not commend itself to you for your own guidance.

WILLIAM BREHON, F. T. S.

LITERARY NOTES.

INTIMATIONS OF ETERNAL LIFE, by Caroline C. Leighton. A little book of 139 pages, using the discoveries of science as hinting analogically of a future and richer existence, making them demonstrate that the Unseen is the Real, dispelling the conventional gloom of death, and in cheery, trustful spirit resting on Nature and all her processes as sure presages of a better hereafter. If not directly Theosophical, it certainly prepares the way for Theosophy, and its reverent tone and hopeful attitude would grace any Theosophist. (*Lee & Shepard, Boston.*)

THE NEW CALIFORNIAN, a just-born San Francisco monthly, has a most Theosophic coloring. It contains a strong article by Dr. J. A. Anderson, "From Orient to Occident", contrasting the respective tenets of Theosophy and Orthodox Christianity, and a glowing panegyric on H. P. B. by Dr. Allan Griffiths.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 7, has a short article by Miss K. Hillard on "Evolution and the Monad", but is mostly of Dr. Hartmann's "The Kingdom of Light and the Secret of Love". The supposition of Jacob Boehme that an unintelligible jumble of words indicates and constitutes profound spiritual philosophy may be pardoned to an uneducated cobbler, but why should anybody wish to quote such? In the interspersed original matter Dr. Hartmann from time to time expresses a clear and important thought, and the following is most earnestly commended to the calm meditation of several Theosophical writers and to all Theosophists:—"Being the cause of all consciousness in the world, it cannot be an unconscious force; being the source of all wisdom, it must be Divine Wisdom itself: for the low cannot generate the high, ignorance cannot manifest itself as knowledge, death cannot produce life." [A. F.]

RUDYARD KIPLING, the famous young novelist, has in the *N. Y. Sunday World* a story turning upon reminiscence of past incarnations. Another "sign of the times"!

MRS. ANNIE BESANT published in '85 a little book, *Legends and Tales*, 7 of the former and 2 of the latter: Ganga, the River Maid; The Stealing of Persephone; The First Roses; The Drowning of the World; A Curious Adventure; Drawn from the Waters; The Wandering Jew; Hypatia, the Girl Teacher; Giordano Bruno. They are intended for the young, treat all mythologies alike, and show the horror of religious bigotry and persecution. "The Wandering Jew" is told with exquisite tenderness and pathos, and is the gem of the collection, though the attributing of anger and cursing to Jesus for a peccadillo is unfortunate, even worse. Surely this paragraph might be amended. "Giordano Bruno" is very strong, and has special interest because of recent events in Rome. (*London Freethought Publishing Co.; one shilling.*)

JUNE THEOSOPHIST is not the most interesting number yet issued, but for those who with reverence and faith read the Sacred Books of the Orient a boundless store of marvels lies in the "Yoga-Tatwa Upanishad". It seems that the grandfather Brahma having very respectfully saluted the Supreme Purusha Vishnu, the latter responded by expounding at much length the means of destroying sins and acquiring powers. It is mainly done through the nose, though the heels and the tongue participate at

certain stages. Assafoetida must be sternly renounced, as also vegetables. Brilliancy of complexion and great personal beauty result, and, somewhat later on, the ability to transport oneself to vast distances in a moment, to levitate, to take any form, and even to transmute iron into gold by smearing it with one's excretions. By steadily practising standing on the head, wrinkles and gray hair will disappear within 3 months. The last sounds wonderfully like "You are old, Father William" in *Alice's Adventures in Wonderland*, and close examination shows the substantial identity of the two treatises. Western scholarship once more approaches Eastern, and again is illustrated the essential oneness of the two hemispheres. [A. F.]

THE PACIFIC MAGAZINE has now a permanent department devoted to Theosophy and under the charge of the Branches at Tacoma and Seattle, W. T. The first article is a spirited defense of H. P. B., stating once for all her integrity and greatness, and that nothing more on that topic is needed or will be given. "Soul energy" by Mrs. Anna L. Blodgett follows. Thus again is Theosophy capturing the press.

THE JUNE REVIEW OF REVIEWS noticed in July PATH was the *London* edition, not the American reprint which was sadly mutilated.

THEOSOPHICAL SITTINGS, Vol. IV, No. 8, has three papers. Mr. G. R. S. Mead's "Eastern Psychology the Missing Link between Religion and Science" is delightful. It is clear and healthy and judicious and edifying, and has that quality of composition which makes a reader think how very nice the author must be. But even greater is its merit of winning back, through its fairness and temperateness, those who would fain learn from the East but are repelled by the extravagant deference sometimes given to every word or notion coming from India. Extremists will arise in any movement, and as far back as '86 Mr. Sinnett, after his long residence in India and large knowledge of Theosophists, felt obliged to say, "Theosophic students in Europe and America should be on their guard against supposing that everything which emanates from an Indian source must on that account be true occult philosophy." Mr. Mead holds to the same rational discrimination, and such papers will greatly aid to save Oriental likings from discredit. By all means let him give us more such. "The Astral Plane in the Physical Plane" is both interesting and good.—a little jerky and disconnected in places, and once or twice somewhat obscure, but on the whole a worthy paper. "Lonely Musings" represents soul-development as rather more agonizing than one is quite prepared to suppose, the "tortures" and "torments" sounding more like Tertullian's description of the damned than the Theosophic description of aspirants. Probably it was written by an ex-Calvinist. [A. F.]

MIRROR OF THE MOVEMENT.

A MEMORIAL SERVICE in honor of H. P. B., held in Santa Ana, Calif, shows how active Theosophists are spreading her name and teachings. There are but 3 avowed Theosophists in Orange Co., but they secured a hall, gave copious public notice, and sent for Bro. Fernand of Los Angeles. Mrs. Foss of Malden T. S. read Chap. II. of the *Bhagavad Gita*, Mr. Abbott Clark of San Diego described H. P. B.'s life and work, Mr. Fernand

expounded Theosophy, and Mrs. Foss closed with "After Death in Arabia". Mrs. Sophronia A. Smith presided, and the hall was crowded. Bro. Clark followed up the good work by a Theosophical lecture the following Sunday.

A Vegetarian Hermitage has been established in Buxton, Washington Co., Oregon, 30 miles west of Portland, under the auspices of Bro. Galvani of Narada T. S., 2 other F. T. S., and 2 outsiders. The property is Bro. G.'s homestead, has 160 acres of well-watered ground, 20 already cleared, and several buildings already erected, the land being 600 feet above the ocean. It is not purposed to make money, but merely to raise such vegetables, fruit, and grain as are needed for food and support, and, when practicable, to receive orphans from 5 to 8 years old, educate and train them Theosophically and otherwise. A printing press and a paper to disseminate Theosophic and vegetarian ideas are an important part of the plan, as also a Branch T. S. when numbers warrant it. None of the participants have money, but they start free of debt. They will welcome others ready to join in the work with like spirit, and will be specially grateful for any Theosophical books as the nucleus of a Library, *Isis*, the *Key*, and the *Secret Doctrine* being those most needed. These or others can be mailed to above address.

The "H. P. B." T. S. has received its Charter and is the 54th Branch on the American roll. It starts with 6 members, and is located in Harlem, the upper section of New York City. The new Branch is the result of meetings undertaken by two active members-at-large and sustained by help from the Aryan T. S. The President is Miss Mary E. Swasey, and the Secretary Mrs. Clara L. Davis, 142 W. 125th St.

Springfield T. S., Springfield, Mass., received its Charter July 10th. It has 7 Charter-members, and is our 55th Branch.

St. Paul T. S., St. Paul, Minn., was chartered July 21st. It has 8 Charter members, and is the 56th Branch on the roll. The President is Mr. Harlan P. Pettigrew, and the Secretary Mr. C. H. Buedefeldt, 249 Selby Ave.

The Defense of H. P. B. signed by the staff in Avenue Road and sent out with appended request that the recipient secure its appearance in a newspaper, has been placed in a large number of journals by American F. T. S., thereby greatly aiding to correct public opinion.

Bro. Abbott Clark of Upasana T. S. has been holding a Theosophical meeting on Sunday afternoons in Santa Ana, Calif, and the *Daily Press* of June 26th gives two columns and a half to a report of the preceding one. With great sagacity he has called in the help of music, and these meetings are enriched with solos from a skilled vocalist, thus increasing both the interest and the attendance. Week by week Bro. Clark is expounding Theosophy to growing audiences. Now if such a work is practicable in a small town, why not in other small towns, why not in every great city? Blessed are the pioneers—and blessed also shall be they who follow!

The Executive Committee has given unanimous consent to the holding of the 3d *Ad Interim* Convention of the Pacific Coast Branches, in or about September next.

The PATH has on sale cabinet photos of Madame Blavatsky (3 kinds) and of Mrs. Annie Besant (2 kinds) at 50 cts. each; also a limited supply of Col. Olcott's *People from the Other World* at $2.50.

FOREIGN.

THE SYLLABUS OF DISCUSSIONS for July, August, and September in the Blavatsky Lodge is as follows, a month being given to each of the Three Objects of the T. S.; July 2, *Brotherhood*, Annie Besant; July 9, *Reincarnation in its relation to Universal Brotherhood*, Wm. Q. Judge; July 16, *Karma in its relation to Universal Brotherhood*, H. S. Olcott; July 23, *Ethics*, Herbert Burrows; July 30, *The Great Renunciation*, G. R. S. Mead; Aug. 6, *Ex Oriente Lux*, H. S. Olcott; Aug. 13, *The Trans-Himalayan School of Adepts*, A. Keightley; Aug. 20, *The Religious Systems of the Orient*, E. T. Sturdy; Aug. 27, *The East and the West; the Future of the Theosophical Society*, Annie Besant; Sept. 3, *Theosophy and Occultism*, G. R. S. Mead; Sept. 10, *The Seven Principles in Man*, Wm. Kingsland; Sept. 17, *States of Consciousness; Dreams, &c.* W. R. Old; Sept. 24, *Psychic and Noetic Action; Magic Black and White*, Annie Besant. The names are of the openers of the discussions.

ON THURSDAY, JUNE 25TH, at a crowded meeting of the Blavatsky Lodge, Mrs. Besant spoke on "The Sacrificial Victim", arguing that the origin of sacrificial victims in religions is the doctrine of the divine Ego daily sacrificing in order to gain through experience emancipation and to raise up the rest of the Universe. Bros. Mead and Judge also spoke, the former showing the ethical bearing of the subject, and the latter how the Egos of this Manvantara are those of prior periods of evolution. Many questions were asked, and one inquirer requested the distinction between the Spencerian philosophy and Theosophy. Each meeting shows new inquirers coming forward.

MRS. ANNIE BESANT has formally given notice in the press that she retires as a candidate for the London School Board in consequence of absorption in Theosophical work, and the *Star* says that all will regret her retirement. Her office will expire in November.

MOST PROFOUND GRATIFICATION has been felt at the complete restoration to health of the revered President Founder of the T. S., Col. Henry S. Olcott. He avows himself strong and well as ever, has grown stouter, and, though his hair and beard have become quite white, claims to have 20 years of work in him yet. He purposes returning to India as soon as the already-arranged trip is over.

EXECUTIVE ORDERS.

Theosophical Society: President's Office.

London, July 7, 1891.

I.

The death of H. P. Blavatsky necessitates certain changes, among which are the following:

1. The office of Corresponding Secretary remains vacant, until some

future time when a successor may be chosen "by the unanimous vote of the Sections in favor of a specified individual". (Vide Art. IV. Sec. 4 of the Revised Rules of the T. S.)

2. The name of H. P. Blavatsky disappears from Charters and Diplomas, and henceforth they will be signed by the President alone, and be countersigned by the official who registers and issues the same on behalf of the Headquarters or any Section of the Society. His endorsement to read as follows:

"Registered and delivered this day of 18 .
GENERAL SECRETARY SECTION".

3. The above regulation will take effect from the date of its reception by the officials concerned.

H. S. OLCOTT, P. T. S.

Official copy.
William Q. Judge,
Gen. Secretary, American Section.

LONDON LETTER.

The wheel of life at our Headquarters here always moves briskly round, but it is positively flying now. Everyone here is busily occupied in making preparations for the first Convention of the Theosophical Society in Europe, which is fixed for 9th and 10th of July. All the three houses will have their spare rooms occupied by continental and other members of the Society, and a number of members will take lodgings in the vicinity. There is a general belief that the first Convention will be a great success and give the movement another push in the right direction.

The President of the Society and Bro. Bertram Keightley are expected here this evening; the former we hear with pleasure is very much better in health. Dr. Archibald Keightley is also expected in a few days. Dr. and Mrs. Buck have left us, but Mr. Judge is still here and taking a full share in the work of Headquarters. His speeches at the Blavatsky Lodge are apparently very much appreciated by the still increasing audiences which gather every Thusrday in our Lecture-Hall. Talking of the Blavatsky Lodge reminds me that we shall have to begin to think about enlarging our Hall at no distant date. Its capacity is tested to its utmost already, and a new or enlarged Hall, at the rate we are going on, will soon become an absolute necessity.

Annie Besant and W. Q. Judge have been lecturing together in various parts of England, and these lectures have met with great success and appreciation.

Since H. P. B. left us there has been a very rapid increase in the number of applications for fellowship in the Society, showing that her departure, instead of being a blow to the movement, has produced the result that above all others she would desire. Three new lodges are about to be formed at Manchester in the north-west, at Croyden a few miles out of London, and at Battersea, a suburb of our metropolis.

On every Tuesday, except the first in the month, when the Blavatsky Lodge *conversazioni* are held, the members of the Headquarters staff are "at home" in the British Section Rooms, and pleasant and profitable

conversations ensue. The reference library has been enriched by the addition of H. P. B.'s books, which it was her special wish should be added to the library. The large conservatory adjoining the library has been fitted up as a smoking-room and is found very useful.

The *Key to Theosophy* Class held on Monday evenings is proving a great success, and is especially useful for beginners.

In my next letter I hope to give you some details of the Convention, but want of time forces me to conclude the present.

London, July 4th. S. V. E.

CONVENTION OF BRITISH AND EUROPEAN SECTIONS.

Convention called to order on July 9 at the Hall of the Blavatsky Lodge at 10 A. M. by Col. H. S. Olcott, President T. S. Hall full of delegates and visiting theosophists. Delegates were present from all parts of Europe. Senor Xifre from Madrid, Herr Eckstein from Vienna, Mme. Scholander and Mr. S. Alrutz of Stockholm, Mrs. Peterson from Paris, M. Parmelin from Paris, delegate; three delegates came from Dublin; Bertram Keightley represented Indian Section, Mr. Brodie Innes from Edinburgh. Several Americans were also at hand, in addition to Mr. Wm. Q. Judge the Vice-President. H. S. O. received address of welcome from Mrs. Besant on behalf of European Theosophists. H. S. O. replied in a short address, generally sketching his trip and giving his feelings of sadness and of loyalty, etc., etc.

First business of Con. was resolution in honor of H. P. B. by Cts. Wachtmeister. Second resolution was to institute an "H. P. B. Memorial fund" for all to take part in and to be managed by President and all Gen. Secy's as a Committee, etc.; the fund to be used in such publishing of books, etc., as would carry out the object H. P. B. had in view to unite the East and the West. Third resolution was about a casket to receive the ashes of H. P. B. At this point H. S. Olcott rose and read a short address in which he first claimed the ashes on behalf of India, saying H. P. B. had written that she wanted her ashes to be buried in Indian soil, but that as H. P. B.'s theosophical career could be divided into three parts, N. Y.—the cradle, Adyar—the Altar, and London—the tomb, he would ask that the ashes be divided into 3 parts to be kept at N. Y., London, and Adyar, but with the condition that, if N. Y. or London Hdqrs should fail, those ashes were to go entirely to India. This address was adopted by the Convention in full as a resolution. Swedish delegates then made an offer of a copper embossed casket made by a celebrated bronze worker of Sweden, Herr Bengsston, for the ashes in London. This was accepted unanimously. Col. Olcott said he intended to have constructed at Adyar a suitable receptacle tomb, mausoleum, or dagoba for the ashes.

The Gen. Sec's of Europe and British Sections then read their reports, which were received, and letters from Indian and American Section. Luncheon was set in a tent in the garden of No. 17. After lunch the new Constitution was taken up, and first the two Sections, British and Europe, unanimously resolved to combine into one. Then the new Constitution for the European Section was adopted, almost exactly on the lines of the American Section. At 4:30 the Delegates were photographed in a group in the garden before dinner. The meeting in the evening of the Blavatsky

Lodge was held as a part of the Convention, and was crowded. Mr. Sinnett and others not often seen there were present. The discussion was opened by Bro. Judge on Re-incarnation in its relation to Universal Brotherhood, and was followed by Mr. Sinnett, then by Mr. Brodie Inness, then by Mr. Kingsland, and by Mrs. Besant who summed up. Great interest was manifested.

Second Day, July 10th.

Called to order by President at 10:30. Well attended. The first matter taken up was the American methods of Branch work. *Forum*, etc., discussed and recorded as advisable for imitation. Convention decided that the European Sec. Ex. Com. correspond with American Sec. with a view to secure co-operation in Oriental Department between American, European, and Indian Sections.

Officers elected for ensuing year are, G. R. S. Mead, Gen. Sec'y; W. R. Old, Librarian; E. T. Sturdy, Treas.; and Ex. Com. was also elected.

Afternoon, Second Day, 10th.

Papers were read by Swedish, Spanish, and German Delegates, and translated by Mead and Keightley. Other papers were read. Bro. Judge had the chair for afternoon. The fund for the H. P. B. memorial was started. The president (H. S. O.) delivered a long address, saying that the work of T. S. must and would go on; that he knew the Masters existed and helped the T. S.; and that he was glad indeed to have presided at this Convention. He then presented an appeal for Woman's Educ. Soc'y of Ceylon and asked for subscriptions. He congratulated the Convention on its success, and in concluding he declared that he abandoned entirely his intention to retire from the Presidency, and that he should go on working with renewed hope for the Society which he loved better than life, to the end of his days. The Convention then adjourned *siné die*, so that all could attend the public meeting at Portman Rooms in the evening.

PUBLIC MEETING, JULY 10TH.

The Portman Rooms, Baker Street, are very large, well lighted, and decorated. These were secured for a public meeting which convened at 8 p. m. The Hall was crowded, about 1100 people being present. Col. Olcott presided. The platform was occupied by the delegates. The speakers were Col. Olcott, A. P. Sinnett, H. Burrows, Bertram Keightley, William Q. Judge, and Annie Besant. Col. O. spoke in general of the movement, giving a glowing tribute to H. P. B. Mr. Sinnett spoke of the initiation and the possible great future of humanity. Mr. Burrows showed that only theosophy could explain the puzzles of science. Mr. Keightley explained reincarnation, followed by Mr. Judge upon Karma as the law of perfect justice, and Mrs. Besant closed by welding all the speeches together. The audience listened with breathless interest to the close at 10.15, and then lingered to talk over what had been said.

The European Section now begins its career as including the British Section with a good working Constitution and perfect harmony throughout its borders. Col. Olcott said that now he had no fear about death, but could feel that the Society would go on, no matter what happened to individuals.

On the evening of July 8th an informal meeting had been held in the B. L. Hall, at which Col. Olcott gave a long account of his meeting and acquaintance with H. P. B., giving details of many phenomena. This meeting was of the greatest interest. Mr. Judge gave his view of H. P. B. as guide and friend.

MEMORIAL RESOLUTIONS.

Resolved :

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production and publication of such papers, books, and translations as will tend to promote that intimate union between the life and thought of the Orient and the Occident, to the bringing about of which her life was devoted.

2. That an "H. P. B. Memorial Fund" be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work, both within and without the T. S., are earnestly invited to contribute as their means may allow.

3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the committee of management of this Fund.

4. That for the collection of the fund the Presidents of Lodges or Branches in each Section of the Society be a committee to collect and forward to the General Secretary of their respective Section.

It is the purpose of the General Secretary, after his return, to consult with the Executive Committee and form a plan for coöperation in the work of the Oriental Department by the 3 Sections of India, Europe, and America, the 5000 books and MSS. at Adyar to be utilized, and *replicæ* of publications to be made by matrices.

NOTICES.

I.

Branch Paper No. 18, "Intuition" by a member of the Aryan T. S., and "Intuitional Problems" by a member-at-large, both read before the Aryan, was mailed to the Secretaries the second week in July. *Forum* No. 25 and O. D. Paper No. 5 were issued the third week in July. Branch Paper No. 19, "Mystical California", read by Mr. John M. Pryse before the Brooklyn and the Aryan Branches, was sent to the Secretaries on July 21st.

II.

The League badge in silver, a six-pointed star containing the "Svastika" and surrounded by the letters "L. T. W." may be had from the Central League office by members for 75 cts.

Reflect upon the Sun and remember that the self is the sun in man
—*Palm Leaf.*

OM.